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"New level of participation"

FMB plans for joint missions strategies

By Bob Stanley

INDIANAPOLIS (BP)—Southern Baptists are inviting Baptist partners overseas to join in planning world evangelization strategies that will lift Bold Mission Thrust into a higher orbit.

R. Keith Parks, president of the Foreign Mission Board, said he hopes the proposal approved at the board's April meeting will enable Baptists to move into the future of world missions with daring and boldness. At least 12 of the conventions or unions with which the board works overseas are already

sending missionaries to other lands. Others are beginning to witness across national lines.

The board voted to "consult all interested Baptist bodies with whom we are linked in a working relationship to discover better strategies for jointly sharing Jesus Christ with everyone in the world before the end of the century."

Parks said Bold Mission Thrust, the denomination's 25-year plan to accelerate evangelism both at home and abroad, was never intended to imply "Southern Baptists would reach the world by ourselves." Neither, said Parks, is he suggesting the Baptist unions and conventions with which Southern Baptists are linked overseas will be "the sole builders of the kingdom of God."

But, he told board members, to reach the next thrust in foreign mis-

sions, "we must move to a new level of participation where we have lines of responsibility and organizational ties."

Parks does not foresee this strategy planning will involve all evangelical Christians, or even all Baptist denominations related to the 30-million-member Baptist World Alliance.

A co-chairman of one of the BWA's key committees on evangelism and strategy, Parks said the type of partnership effort the board is proposing would be exactly what the BWA is encouraging its member bodies to do.

Parks did not elaborate on when or how the strategy planning would be carried out, but said the necessary follow-up actions would be presented at a later meeting.

Southern Baptists have about 3,200 (Continued on page 3)



Baptist drama festival

Youths from First Church, Grenada, demonstrate the use of puppetry during a state drama festival held at the church. The festival, sponsored by the Church Training and Church Music departments of the Mississippi Baptist Convention Board, included classes on beginning church drama work, led by Barbara Hamilton of Broadmoor Church, Jackson; acting and directing led by Billy Lytal of Mississippi College; drama (for participants) led by Johnny Hyde of Mississippi College; pup-

petry led by Joy Robertson of Nashville; clowning led by Jim Pratt and Clarence Hamilton of Jackson; and music, worship, and drama for music ministers led by Everett Robertson, drama consultant for the Sunday School Board. Dramatic presentations were led by youths from First Church, Columbus, and David Taylor of Ole Miss. (Interview with Everett Robertson in next week's issue.) Tim Nicholas photo

Tuition tax deductions argued before high court

By Stan Hasty

WASHINGTON (BP)—Proponents and opponents of government aid to non-public schools met again at the U.S. Supreme Court April 19 as the high court heard oral arguments on a Minnesota tuition tax deduction law.

At issue is a 1978 Minnesota law providing taxpayers who send their children to sectarian or other private schools with a \$500 deduction for each child enrolled in an elementary school and \$700 per child attending a secondary school.

But the deduction also may be claimed by parents with children in public schools for expenses incurred in special education programs, summer school and other fees. Since the Minnesota legislature enacted the law in 1978, some \$14 million in deductions have been claimed by parents of parochial school children, \$5 million by parents of public school children. However, less than 10 percent of Minnesota's nearly one million school children attend non-public schools.

While two lower federal courts have already upheld the Minnesota statute, another federal appeals court struck

down a similar Rhode Island law in 1980. The Supreme Court's decision, expected by the end of the current term in late June or early July, presumably will settle the matter.

An unusually large number of interested parties have joined the case by filing friend-of-the-court briefs on both sides of the dispute. Among those filing against the law is the Baptist Joint Committee on Public Affairs.

Baptist Joint Committee General Counsel John W. Baker wrote "When public funds, which are collected from all taxpayers regardless of religious belief or lack of religious belief, are used to aid, either directly or indirectly, elementary and secondary schools which teach religion, all taxpayers are compelled to assist in the support of that teaching of religion."

That theme was expressed during oral arguments by William I. Kampf, a St. Paul, Minn., attorney, who argued the case in opposition to the Minnesota statute.

By providing the incentive of a tuition tax deduction, Kampf argued, Minnesota has offered an indirect "subsidy" to parochial schools in vio-

lation of the First Amendment's ban on an establishment of religion. (Hasty writes for the Baptist Joint Committee.)

Carter elected seminary executive vice president

MILL VALLEY, CALIF.—Trustees of Golden Gate Seminary have unanimously elected a Mississippi attorney as the new executive vice president of the institution.

Charles A. Carter, formerly senior partner in the law firm of Carter, Mitchell, and Robinson in Jackson, will assume his newly-created position in May.

The 59-year-old native of Philadelphia, Miss., is a graduate of East Central Mississippi Junior College, Decatur, and of the University of Mississippi at Oxford, where he earned the degrees of bachelor of business administration, master of business administration, and Juris Doctor.

Carter's previous experience in education institutions includes periods of service as assistant purchasing agent of the University of Mississippi and as business manager of East Central Junior College. He has also taught corporations and taxation in the University of Mississippi law school and accounting in its school of business.

Since 1973 he has been a trustee of Golden Gate Seminary, twice serving as chairman of the board for a total of 4 years.

Carter, a certified public accountant, has been chairman of the taxation committee and chairman of the budget committee of the Mississippi State Bar Association. He is a member of the Mississippi State Bar Association, the American Judicature Society, the Mississippi Society of Certified Public Accountants and of the American Institute of CPAs. He has previously had active roles in the management of several publicly held business corporations.

Carter is a member of the First Baptist Church of Jackson, where he is an active deacon and is director of an adult Sunday School department. As a layman, he has held a number of

church leadership positions including chairman of the personnel committee, director of church training program and membership on finance and pulpit committees.

During World War II, Carter served as a lieutenant in the United States Army and was recalled to active duty during the Korean conflict.

He is married to the former Evelyn Sue Haney. They have two grown sons, David Marshall and Charles Bradley, and one grandson.

The seminary president is Frank Pollard, former pastor of First Church, Jackson.

New staffers

Wilkinson, McCaleb elected

G. Keith Wilkinson, field services coordinator with the Sunday School Board of the Southern Baptist Convention, has been elected director of the Mississippi Baptist Sunday School department to succeed Bryant Cummings upon his retirement June 30.

Wilkinson was elected last week by the Executive Committee of the Mississippi Baptist Convention Board and will begin work on July 1. Cummings has been director of the Sunday School department since September of 1958.

Also elected to a position with the Convention Board by the Executive Committee was Mrs. Jimmy (Ashley) McCaleb of Starkville. She will become Baptist Women/Baptist Young Women consultant on May 9.

Wilkinson is a native of Watonga, Okla. He is a graduate of Oklahoma Baptist University and has a bachelor of divinity degree from Southwestern Seminary. He was ordained to the

ministry in 1960 by Mt. Pleasant Baptist Church in Watonga.

During his college years Wilkinson was pastor of Riverview Church, El Reno, Okla., and later became pastor of Crown Heights Church in Woodward, Okla. He was director of missions for Chickasaw Association in Oklahoma from 1969 to 1972 and was di-

rector of youth work and Vacation Bible School work for the Baptist General Convention of Oklahoma from 1972 to 1975. For the next six years he was youth consultant with the Sunday School Board and moved to his present position in 1981.

He has written youth Sunday School (Continued on page 3)

Editorial

Visitor discovers: what do missionaries do?

By Don McGregor

Executive Secretary-Treasurer Earl Kelly and I returned from an 18-day trip to the three countries of the Rio de la Plata recently. We were met with warm hospitality just about everywhere except with two notable exceptions. Ken Evanson, the Mississippi Partners coordinator in Uruguay, was supposed to meet us in the airport at Montevideo; but he was not anywhere to be seen.

How could he forget something like that? What do you do in a strange air terminal when you can't speak the language?

The fact is that Evanson was there all right. Sometime before the plane was to have landed he had become engaged in a conversation with an unsaved man and continued to witness on past arrival time.

Neither of us knew what Evanson looked like, so we were not aware of the circumstances; but when we found out what had happened, we were pleased that we needed to wait for such a visit to conclude and happy for the dedication of a missionary who would put witnessing to the lost above everything else.

A couple of days later we were visiting in the home of Jason and Susan

Carlisle in Florida, Uruguay. Jason was the Mississippi coordinator for the Partners for about a year as it got started, and Susan is a Mississippi native. Both are graduates of William Carey College. Jason, the son of missionaries to Uruguay, grew up in that country.

The point is that during the afternoon of our visit, Jason got up and left the house. On this occasion, however, I went with him; and it turned out to be a very rewarding afternoon.

We visited in two homes, each time under very dramatic circumstances.

The first was the home of a man who had made a profession of faith during the announcement period of a Wednesday evening prayer service about two weeks earlier. As Jason had finished his announcements (which are found in Baptist churches the world over), he asked if anyone else had anything to say. The man, whose name is Felipe Salvat, arose to say that he did. He said his life was empty, and he wanted to be able to experience salvation. On the spot, Jason led him through the plan of salvation; and he made a profession of faith.

His wife, Gladys, is not a Christian, (Continued on page 2)

Owen Cooper of Yazoo City, a former SBC president, gave this speech, which is excerpted, during the Louisiana Evangelism Conference earlier this year. Last week, he announced a Lay Convocation in New Orleans, Dec. 8-10, which will address some of Cooper's concerns outlined here.

I believe the greatest heresy among Southern Baptists is that we have divided the people of God into two groups: the pastors, the teachers, the missionaries and others in Christian work being one; and the other group is denominated as lay persons and most commonly as laymen.

I find no basis in the scripture for this division, there seems to be no theological justification for it and it has resulted in irreparable losses to the Kingdom of God.

I looked up the word "layman" and "laity" in a dictionary. Here are the most common definitions:

LAYMAN: (1) a person who is not a clergyman. (2) a person who does not

belong to a particular profession or who is not expert in some field.

LAITY: (1) the people of a religious faith as distinguished from its clergy. (2) the mass of the people as distinguished from those of a particular profession or those specially skilled.

This implies two classes of Christians—first and second class.

In the Old Testament, it was easy to determine who were the priests. The sons of Levi were the priests. If you were not a son of Levi you were not a priest. It was simply that.

Impossible to make distinction

It is very difficult in the New Testament to draw a line of distinction between the priests or pastors, and those who are not. In fact, I think it is impossible. I find nothing in the New Testament that says that you, in response to your calling, should live a different life style, should have a different obligation to God, should have a different obligation to obedience, should have a greater commitment to fulfill the Great Commission, should be more obligated

to support the church with your material possessions, than I have in my calling.

Jesus did not recruit his disciples from the Sanhedrin or the School of the Prophets, though he utilized a brilliant theologian and highly trained individual to contribute immeasurably to the spread of the gospel.

You will recall when the great persecution arose in Jerusalem that the people were scattered everywhere "except for the pastors." For some reason, unknown to me, they stayed in Jerusalem. The other members of the Laos were scattered abroad. They went everywhere preaching the word and many were saved. I would remind you that the preaching was not by the pastors but by other members of the Laos.

It was such a group of the Laos, not pastors, that went to Cyprus, Cyrene, and Antioch and other places spreading the gospel.

Don't misunderstand me, I am not

trying to downplay the role of the pastor. As never before we need strong, well-trained, Bible-believing evangelistic, mission-minded, dynamic pastors. We need the same as teachers in our seminaries and colleges, as missionaries at home and abroad, as servants in our various associations, state and SBC offices and agencies, and in other positions. But we need to remind ourselves that these simply cannot do the job alone.

The burden of what I am saying is that we are not receiving help from most of the laos, they are not being told they have a ministry, they are not trained for the ministry, and we have developed an unholy contentment with the average member of the laos sitting in the pew Sunday morning, making a reasonable contribution to support the program and work of the church, contributing to special offerings, helping build a new building or purchase a new organ, attending Sunday School and not becoming an irritant in the church.

(Continued on page 2)



Mississippi Baptists in South America

Mrs. Owen Cooper, standing, speaks to a group of Mississippi women and missionaries in Asuncion, Paraguay, as a 20-member delegation of Mississippi Baptist women arrived in South America to teach the Marjorie Kelly book, "The Gifted Woman I Am," in Paraguay, Uruguay, and Argentina.

Baptist Record Sunday is June 5

Bulletin insert
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Editorials.....by don mcgregor

Legislature ends good year

The 1983 Legislature recently closed a very significant term. Legislation that some lawmakers had been working on for years was passed in this session. Issues that Baptists have supported were passed into law this year. One notable issue generally opposed by Baptists died in committee.

The 1983 Mississippi Legislature is to be commended for its work. Mississippi Baptists owe that group a vote of thanks for their efforts.

And Mississippi Baptists can be pleased with their own efforts during this session. It was a good year.

Surely a word of appreciation is due Paul Jones, executive director of the

Mississippi Baptist Christian Action Commission, for his part in calling attention to the interests of Mississippi Baptists.

It seems to take about three years for legislation to make it through the Legislature, and this seemed to be the year for two notable issues. One was a pornography bill. In 1976 the Mississippi Baptist Convention passed a resolution calling for stiffer laws to govern that social problem. The Christian Action Commission under the leadership of its former executive director, Clark Hensley; Baptists and others in the Legislature, other interested Baptists, and the Baptist Record went to

work to direct attention to the need. All of the efforts paid off this year, and legislation was passed. An ad hoc committee put together by Owen Cooper of Yazoo City played a great part in the effort.

Four or five years ago the hope of reducing the content of alcohol in the blood for a person to be presumed intoxicated was placed before the Legislature. Mississippi at that point had the highest allowable blood alcohol content in the nation with .15 percent. Except for two states with a level of .08, the consensus in the nation for presumed drunkenness was .10. Two years ago this passed the Legislature,

and then began the effort to put teeth into the law. This was accomplished this year.

For the second year in a row an attempt to establish the possibility of pari-mutuel gambling in Jackson County was beaten back, this time in committee.

It has been a good year in the Legislature. And appreciation is due the state's legislative body. To those ladies and gentlemen who worked to see these issues handled in a responsible fashion, we say, "Thank you."

And to Mississippi Baptists who were involved in the efforts, we say, "Well done."

What do missionaries do?

(Continued from page 1)
so Jason felt a visit would be in order. When we arrived, the husband, a plumber, was not present; so we visited with the wife for a few minutes until he came in. To say the least, I did not contribute a great deal to the conversation.

The man is about 30, and the family lives in a house he constructed himself when he was 16. It is a good, substantial home, though small. Small homes, however, are the standard down there.

The two children, a boy about eight and a girl about four, came careening in but stopped respectfully in the presence of visitors. The boy kissed me on the cheek, as is the custom, and then stepped back a pace and looked me full in the face for several seconds. I was at a loss for a reason until Jason told me he was waiting for me to start talking in English. I accommodated him immediately and generously.

Then the wife's sister and her boyfriend came in. Neither is a Christian.

Eventually Salvat suggested that the group use the Bible Jason had brought and read selected passages of scripture.

At this point the ability of the missionary was seen in its highest form. He soon had the group, Christian and non-Christian, huddled around him while he read from the Word. Prediction: three more professions of faith before long.

We moved outside. I took a picture of the entire group, including the children, and Jason and I moved on to another home.

This one was neat and clean but burdened down with poverty. A woman of about 50 and her mother of about 70 live there. Home is one room built on the side of a house. The room is about 8 by 10 feet in size. Furnishings are a couple of chairs, one bed not quite a regulation double size, and a one-burner heating apparatus for cooking when there is something to cook. There

is no refrigerator, for food is not plentiful enough to need one.

The daughter has diabetes and has lost her left leg just below the knee because of it. Her right leg is beginning to give her trouble. Neither woman has any teeth. The only income is a \$30 pension check the mother receives monthly. The church helps when it can, though there is little money available. Members of the church are trying to get a pension arrangement worked out for the daughter.

But the two are Christians. Jason led them to the Lord about two months ago. And we moved into their humble quarters and had a meaningful visit, though I could not understand a word of what was going on.

It was Wednesday and nearing time for church services, so another visit had to be left off. That night Ethel McKeithen, recently retired from the Mississippi Woman's Missionary Union staff, and Doris Diaz, of the SBC WMU, were teaching the book, "The

Gifted Woman I Am," at the church. They were part of a team of 20 women in South America at the time to teach the book.

As we were leaving the house for the church, Salvat rode up on his bicycle. He handed me a piece of construction paper rolled up and tied with a ribbon. He said his wife wanted me to have it. I unrolled it, and it was a picture she had painted.

It is my most cherished souvenir of this trip and will be among my prized possessions.

What do missionaries do? I had occasion to get first-hand knowledge from these instances. They are continually on the alert for opportunities to witness. And Mississippians can be proud of Jason and Susan Carlisle. Their presence and through them the presence of the Lord is being felt in Florida, Uruguay.

By the way, we are the missionaries in Mississippi.



Faces And Places

By Anne Washburn McWilliams

"I'll be a blood brother"

"Will you be a blood brother?" Snoopy asked Charlie Brown—in the posters scattered around First Baptist Church, Brookhaven, last month.

That church went all-out in publicizing the blood drive held there in mid-March. Skits were another method of advertising. Their campaign, as well as the response, was unusual, said Jim Landrum, recruiter for Mississippi Blood Services.

The church goal was 165 units of blood given; 188 units were received, from the 230 persons who signed up. The pastor, Bob Self, said he thought this was a very good response, for, as a rule, only persons from 18 to 65 are eligible to give, and there is a large percentage of senior adults in his church.

"And if you have certain diseases, as jaundice, you can't give blood, or if you have a bad cold even, you can't give. If you are taking antibiotics, you are disqualified," he said. Some who could not give at that time, because of a cold or because of taking some medication, promised to go to Jackson to give later.

A few over 65 did give. And seven or eight 18-year-olds gave.

Mississippi Blood Services is a non-profit organization which keeps a supply of blood for a large number of participating hospitals over the state, so that it will be swiftly available when needed.

Self said his people responded so well, he believes, because of the death of a young Brookhaven man on Christmas Eve, following a jeep accident on Dec. 23. During surgery, which proved futile, the youth received 40 pints of blood.

Though blood is now available for use to everyone in the congregation, this was not the only reason for the blood drive, the pastor added. "We were thinking of others all across the state who might be needing blood."

Being blood brothers to many people in Mississippi, in other words, as Jim Landrum pointed out, is a form of Christian stewardship—a stewardship of life itself.

If the occasion arises—in your church, or elsewhere, do you care enough to be a blood brother?

Guest opinion

Still the final step

By Paul Jones, executive director, Mississippi Christian Action Commission
On Wednesday, March 30, the final votes were cast regarding two significant pieces of legislation. The conference report of House Bill 182, which strengthens the drunk-driving laws of Mississippi, overcame its last hurdle and was approved by the House after a motion to reconsider the affirmative vote failed.

In the Senate, the conference report of House Bill 345, which enacts legislation governing pornography and

obscenity, was passed without a dissenting vote. Both House Bill 182 and 345 now go to the governor for his signature; and Governor Winter had indicated that he would sign both bills as soon as they reach his desk.

Behind the successful passage of these two bills are months, yes, even years, of struggle, work, and prayer on the part of thousands of persons who represent almost every segment of the state. Males and females, adults and youth, Democrats and Republicans, persons of all races and ethnic persuasions, the non-churches as well as the church, and Christians of almost

every denomination have worked for the passage of these bills.

The bills as passed are not perfect. We could have hoped that certain words and phrases might have been different. But the passage of these two bills reflects a good beginning and can provide our enforcement officers with the basic framework to begin to remove the drunk driver from our roads and items of crass pornography from our state.

However, there is still the final step to be taken. Each of us must look again at our personal convictions concerning

morality and personal conduct; and we must measure our obedience against the unchanging measure of the Word of God. Laws make enforcement possible and aid society in cleaning up its problems. But the final step is that of contrite surrender to the will and Word of God. Truly, in our day, as in the day of Solomon, we hear God say, "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked way; then, I will hear from heaven, forgive their sin, and heal their land." (II Chronicles 7:14) So be it!

Letters to the Editor

In favor of Las Vegas

Editor:
I am grateful for the courageous insights that you shared in your editorial about the Southern Baptist Convention's plan to meet in Las Vegas. Any fears we Baptists have of going to Las Vegas is more of an indictment on the confidence we have in our ability to influence an area for Jesus Christ.

I hope our convention enthusiastically votes to go to Las Vegas and that we will come up with a strategy for making those days there count for our Lord. What a wonderful opportunity it is for us to be "lights in the world."

Thank you for calling these matters to the attention of Mississippi Baptists.
Earl H. Craig, Pastor
First Baptist Church
Jackson

Let's broaden our perspective of missions. Let's give a unanimous support to Ernie and David and the churches in Nevada. I urge the messengers from Mississippi to vote for the 1989 meeting to be in Las Vegas. I guarantee when they come home from out there that summer they'll have a new idea of what being a Christian is all about.

Paul Montgomery
Home Mission Board
Atlanta, Georgia

Are there two classes of Christians?

(Continued from page 1)
This is the great heresy I am talking about.

Theology of the unordained
One of the great needs of the day is to develop an adequate and satisfactory "theology for the ministry of the unordained." We do not have this in Southern Baptist life. We do not have it generally in Christianity. Unfortunately, I do not come to you with a "theology of the unordained."

The army of God, under the name of the Southern Baptist Convention, is the only one I know where anybody at age seven or above can join simply by presenting themselves to the church answering some questions and saying, "I believe and I want to be a member." It's the only army I know where training is entirely voluntary, there is no discipline, there is no requirement for involvement, and most of the recruits are seemingly unaware of the battle being waged, uncommitted toward achieving victory and are willing to sit

as spectators on the sideline and passively cheer those who are charging the ramparts.

It is the only army I know where the officers get 95% of the training, where the officers are expected to do battle without the support of the foot soldiers, the officers are expected to live by one standard and the recruits another, where many officers feel that the battle can be won by excellent, well-prepared pronouncements issued from their command post.

Unfortunately this is not true. It is much less true than it was in yesteryears. It is interesting to note that someone has said that 80% of the proclamation is done by 90% of the proclaimers to 10% of the people. I have often asked myself the question—how many times do I want the message proclaimed over and over again to me before it is first proclaimed to someone who has never heard the message before?

About 90% of the officers are proclaiming their message and doing battle in areas already possessed while only 10% of the officers are available to do battle in the unconquered areas.

In the meantime, the generals of the army are neglecting the overall strategy of world conquest, as announced by the Commander in Chief, while they argue about insignificant strategies such as the tunes that will be played, the colors of the uniform to be worn, and many other matters that divide their followers, lowering morale, dampening enthusiasm, and raising questions as to the validity of the entire strategy.

Many of these generals use 50 to 70 percent of their resources building facilities to seat the increasing number of foot soldiers; places in which they may enjoy recreation, food and fellowship; yet neglecting to become meaningfully involved in the task of worldwide conquest.

Motivation of high expectations
Motivators tell us there is something within that responds to the challenge of high expectations. Southern Baptists have a very low level of expectation from those who occupy the pew. Christ said that unto him "that much

was given, much was expected." Can we as Southern Baptists have a level of expectation so low that it does not challenge the two, five or ten talent bench-warmer? And, could this be the reason so many of them become heavily involved with their time, energy, mental ability, and finances with other para-church religious related, service, or civic activities?

All are called to serve Christ: doctors, farmers, lawyers, mechanics, homemakers, politicians, secretaries, coal miners, construction workers, engineers and on and on.

I grew up on a farm, studied agriculture in college, taught agriculture, and have spent my life working in the area of agriculture. It has always seemed rather strange to me that if I had decided to utilize my knowledge in agriculture in a foreign country and be paid by the Foreign Mission Board that God might have a "call" for me to do this. If, however, I remained in the United States and followed a career in agriculture, and had the same degree of commitment as if I had gone to the foreign mission field, there would, however, be no call from God for me.

Last year Southern Baptists baptized 316,000 people in the United States. Through the Foreign Mission Board there were an additional 127,000

people baptized. This is a total of 443,000 people. It is interesting to note that this is equal to the number of babies born in the world in 32 hours. This also means that Southern Baptists spent 7,200 dollars for all purposes for each one person baptized.

In 1982 the Foreign Mission Board budget was approximately a HUNDRED MILLION DOLLARS. On the foreign mission fields there were 127,000 baptisms. At this rate of expenditure for baptisms it would take a foreign mission budget of EIGHT HUNDRED EIGHTY-FIVE MILLION DOLLARS to baptize 1% of the people in the world.

Please don't misunderstand me. The Foreign Mission Board needs more money, not less. Our Convention needs more money, not less. The point I am trying to make is that our present method of using funds and relying principally on the people that are paid with these funds to evangelize the world is not getting the job done. We need to get millions of Christians throughout the world recognizing that they too have a Christian ministry, that they too are responsible for ushering in the Kingdom of God and that as they are going they should preach and teach and make disciples.

Book Reviews

HOW TO GET MARRIED... AND STAY THAT WAY by Cliff Allbritton (Broadman, paper, 144 p.m. \$4.95) The editor of Christian Single has written a book on how to get married! The reason he gives is that "probably far more people are trying to get into marriage than to get out of it"—even with all the marriages that are breaking up. Though he doesn't promise that everyone who reads the book will definitely find a mate, he gives some principles that will lighten the chances. He tells how to get a date with someone you really like; how to avoid rejection; how to know if the person is the right one for you to marry; how to make your marriage last; and how to put God in the center of your marriage. He advocates writing down characteris-

tics and visualizing your ideal mate while praying to find him or her. And he says if all the interesting possibilities run out in one place, then move to a new circle of friends—or maybe even to a new apartment, or a new job, or a different city. He lists desirable qualities of wives, and husbands. There's a chapter for "the second time around" and one on "keeping the train on the track." The concluding chapter is about "the indispensable ingredient"—God in the center of the marriage to give it strength. As Karen Witte, editor of Solo Magazine, wrote, "This book doesn't just talk about problems. It gives answers." It is fresh and lively—well written and well organized.—AWM

A word about Las Vegas. It is a beautiful, clean city. The climate is near ideal. Convention facilities are better than most places the S.B.C. has met recently. And because of its unique position among American cities, nowhere does the Christian testimony of born-again believers shine any brighter than in Vegas, like gems in the desert. As I rode the rent-a-car bus from the airport terminal to the lot one morning in Las Vegas, I noticed that the young lady who drove was listening to a Christian radio station. She asked me if I was a Christian. I told her yes, and we began to share. Her testimony was simple. She'd grown up in Las Vegas not knowing Jesus, just as thousands of young people in Jackson. One day the Lord spoke to her through one of His servants there, and she was saved. Since that time she has been constant in her witness.

More important than the good life is the good death, and the only good death is the Christian death, which follows a Christian life.

Those who preach the cross of our Lord Jesus are the terror of modern thinkers. In their hearts they dread the preaching of the old fashioned gospel, and they hate what they dread.—Charles Spurgeon.

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Mississippians in South America



Missionaries gathered in Montevideo, Uruguay, to bid farewell to Mississippi Baptist Executive Secretary-treasurer Earl Kelly and BAPTIST RECORD Editor Don McGregor as they left that nation on the way to Argentina. Seated in the center is missionary Paul Roaten, a Mississippi native.



Missionary Jason Carlisle, right, confers with a church member at the Baptist church in Florida, Uruguay, about a rhythm instrument made by filing notches on a cow's horn. Later Susan Carlisle came in and played guitar for the service. Both of the Carlises are graduates of William Carey College. Ethel McKeithen, there to teach the book, "Gifted Woman," sits at left. She recently retired from Mississippi Baptist Woman's Missionary Union work. Speaking is Doris Diaz, a native of Guatemala and a staff member of the Southern Baptist WMU.

Sunrise service makes history in New Orleans

By Charlene Shucker

NEW ORLEANS (BP)—Historic Jackson Square was the setting for the first ecumenical, bilingual Easter sunrise service in the history of the city, First Baptist Church of New Orleans pastor William M. Hinson said.

With sunlight rising over the New Orleans Mississippi river, Home Mission Board president William G. Tanner retold the story of Christ's crucifixion and ascension into heaven. "On that first Easter morning the hours in which a garden grave was emptied, our earth would never be the same," Tanner said.

New Orleans Baptist Association language missions coordinator Miguel Olmedo translated Tanner's speech for the nearly 300 Spanish-speaking people in attendance.

Morris Burrell, pastor of Mt. Zion National Baptist Church, read the Easter scripture. Music was provided by the New Orleans Association Spanish Choir.

Representatives from the Episcopal, Presbyterian, and Church of Christ churches, as well as Southern and National Baptists, attended the service.

Dressed in a dark business suit, Tanner stood just 75 feet from where slaves were auctioned to work in the kitchens and fields of plantation owners during the 1600s.

Tanner's visit was especially ap-

propriate since it was the spiritual void in New Orleans which convinced Southern Baptists to begin home mission ministry in 1845. Now it is the home of the nation's largest Southern Baptist seminary.

The ecumenical service began at 7:30 a.m. and was sponsored by the New Orleans Federation of Churches. Tanner began speaking about 8 a.m. and drew a surprisingly large crowd for an inner-city worship service, Hinson said.

"There were nearly 500 participants, including typical French Quarter street people and curiosity seekers," he added.

As the streets returned to their usual hustle and bustle, Tanner urged the crowd to remember the symbolism of Easter Sunday. "Wake up and see what is happening. It is a new day, a new chance."

"Following Tanner's invitation to accept Christ as Savior, 20 Continuing Witness Training graduates from First Baptist Church of New Orleans mixed with the crowd distributing tracts. The 13-week program is sponsored by the HMB and trains people for personal witnessing. First Baptist Church of New Orleans joined the program in 1981. The CWT program was started in July, 1980, and now encompasses 1,000 churches.

(Charlene Shucker writes for the Home Mission Board, SBC.)



Missionary Susan Carlisle, a native of Jackson, is seated at her dining table in Florida, Uruguay, with her husband, Jason, second from left, and missionary Ken Evanson, at right. Evanson is Uruguay coordinator for the Mississippi Partners with the Rio de la Plata. A member of the church in Florida sits at left.



Missionary Mell Plunk stands outside the almost completed communications building at the International Seminary in Buenos Aires. When the Mississippi Baptist task force for Mississippi Partners with the Rio de la Plata was in Buenos Aires two years ago the communications building was standing unfinished, a victim of inflation. Now it lacks only some electronics work in its recording studios to be completed.

Wilkinson, McCaleb . . .

(Continued from page 1)

curriculum material and two books, "Who Says I Have To?" and "Involving Youth in Vacation Bible School."

Wilkinson and his wife have three children. They are Deborah, 20, a junior in Oklahoma Baptist University, and twins, Rebecca and Tamara, 16, who are juniors in high school.

Mrs. McCaleb is a native of Shreveport, La. She is a graduate of Delta State University and Southern Seminary and has done additional graduate study at Missouri University and the University of Southern Mississippi. Her husband is minister of music at Calvary Church, Starkville, and will become minister of music and youth education at Southside Church, Jackson, on May 8. Previously he was minister of music at Thirty-eighth Avenue Church in Hattiesburg.

Though she was born in Shreveport, Mrs. McCaleb's parents then lived in Ruston. They moved to Mississippi and were the owners of White's Department Store in Carthage until they retired in 1978. She attended public school in Cleveland, Miss., and also attended Mississippi College before she graduated from Delta State. She has completed a class work toward a master of arts degree in theater from USM. She has been a school teacher in Arkansas, Mississippi, Missouri, and California. She also taught Bible for two semesters at Mississippi University for Women and was interim Baptist Student Union director there in 1982.

She was state WMU youth director in Missouri and state director of the Woman's Missionary Society in Oklahoma in 1960.

Mrs. McCaleb leads WMU conferences locally, across the state, throughout the nation, and at Ridgecrest and Glorieta. She has written curriculum material for Vacation Bible Schools and for WMU and at the present time is a member of the state WMU board of directors for the third time.

In other actions the Executive Committee heard a report that 40 acres of land across the road from Central Hills Baptist Retreat had been purchased as had been authorized previously, bringing the total number of acres owned for the facility to 400. The land had been leased as pasture for the horses that are kept at Central Hills. A hay barn has been built on the newly acquired land by volunteer labor.

The committee also took note of the damage to churches and homes of church members sustained during the spring by floods and tornadoes. A resolution was adopted expressing concern and sympathy with those who were affected by the disasters, and a four-point policy was adopted as a guideline for future action.

The committee asked that the needs caused by the disasters be determined and a report be made at the next meeting, which will be May 10. The churches, individuals, and organizations that responded to needs during the immediate previous time of disasters were commended.

The four-point policy guideline adopted is as follows:

1. The initial objective of Mississippi Baptist Disaster Relief is to provide funds for the operation and support of the mobile units and crews during the time of major disaster needs.

2. To respond to emergency relief needs in the state by operating through the association and director of missions. An emergency fund not to exceed \$1,000 will be made available to each director of missions to be used in emergency response situations upon request.

3. Support response to churches and church owned facilities suffering uninsured losses during time of disaster. Response shall be channeled through the director of missions to the state disaster relief director by the pastor.

4. To respond as possible to the needs of Baptist families and individuals who suffer uninsured losses and have needs that cannot be met by local church assistance and/or service organizations. Assistance requested should be channeled through the pastor to the association and then to the state disaster relief director.

Siberians leave embassy

MOSCOW (EP)—Six Pentecostal Christians left their sanctuary in the U.S. Embassy April 12 to return to their Siberian hometown after more than four years of trying to leave the Soviet Union.

"Our hope is God. He never left us and he will never leave us," said Lyuba Vashchenko, 30, whose sister Lydia set a precedent by flying off to a new life in Israel last week.

Lydia, 32, was the first of the original "Siberian Seven" to leave the embassy, returning to their home town of Chernogorsk in February 1982 after a 34-day hunger strike.

The departure of Lydia Vashchenko brought the family under the provisions of the 1975 Helsinki Agreement, signed by the Soviet Union, for the reunification of families.

In Tel Aviv, Lydia Vashchenko said she telephoned her parents and two sisters and told them the departure marked "the first step of their emigration . . . I talked on the telephone to each of them before they left and was able to say good-bye. I would like to ask people all over the world to pray for me and my family," she said in a statement.

The Pentecostals met briefly with U.S. Ambassador Arthur Hartman, thanked embassy staffers for their help, and said the first thing they would do upon arrival in Siberia would be to pray in a family circle.

The group, comprised of four members of the Vashchenko family and two from another family, left in two U.S. Embassy vans followed by a large station wagon carrying luggage.



A reception was held last week honoring Tom Gambrell (far right) as he retires as manager of the Baptist Book Store in Jackson. Pictured with him are (from left) Robert Bauman, manager of the Memphis mail order store; Charles McGlocklin, who will replace Gambrell in June as manager in Jackson; Al Crawford, regional manager of Baptist Book Stores in the central states; and Mrs. Gambrell.

MC to host music events

Blue Mountain College will host three church music events this summer. They are the Music Leadership Retreat, July 28-30; the Youth Music Conference, Aug. 1-5; and the Young Musicians' Camp, Aug. 8-12.

These events are in addition to those scheduled at Gulfshore Baptist Assembly, Pass Christian. Organizers in the Church Music department of the Mississippi Baptist Convention Board report that overflow crowds at the Gulfshore events cause the necessity to provide a second site for the conferences.

The Music Leadership Retreat will feature as clinicians Carolyn Higginbotham, children's choir coordinator at Bellevue Church, Memphis; Tommy Keown of Nashville; and state approved workers.

The Youth Music Conference will feature Dick Ham, youth music consultant at the Sunday School Board as choral clinician and Al Fike, an evangelist from Memphis as camp pastor. Classes include basic musicianship, songleading, accompanying, voice, handbells, and "Blue Mountain Families." The mass chorus will serve as the core of the Youth Night Choir, Aug. 12 at the Mississippi Coliseum in Jackson.

The Young Musicians' Camp will feature Jane Ann Welch of Missouri as guest clinician and Rick C. Spencer, pastor of Lowrey Memorial Church, Blue Mountain as camp pastor.

All housing reservation requests must be accompanied by a deposit of \$25 with a maximum of \$50 per family. Church group requests require \$25 per person age two and up. Send all reservation requests to the Church Music department, Box 530, Jackson, Miss., 39205.

Lang Lectures held

Mississippi Baptist Seminary held its annual Lang Lectures this week at its Jackson campus. Henry T. Lyons, vice president of the National Baptist Convention, USA, Inc., was the speaker. His topic was "Redeeming our Heritage." Lyons is pastor of Bethel Metropolitan Baptist Church, St. Petersburg, Fla. Richard Brogan is seminary president.

FMB plans . . .

(Continued from page 1)

missions in 96 countries, with plans announced in April to start work in three other nations. Overseas Baptists to whom the board relates totaled about 1.57 million at the end of 1982. Their churches reported more than 140,000 baptisms last year.

Parks noted that significant missions progress followed two consultations in 1965 and 1975. But at these only a few Baptists from other countries joined the predominantly Southern Baptist planning sessions.

Missions has changed drastically in recent years, he noted, with some experts predicting the strength of Christianity may be moving south of the equator for the first time.

Today, Brazilian Baptists have their own foreign mission board with 75 missionaries serving in 15 countries. Nigerian Baptists have official foreign missionaries only in Sierra Leone, but Nigerians living in other West African nations have helped start 20 churches each in Benin, Togo and Ivory Coast, four in Upper Volta, and three in Ghana.

Other missionary sending bodies include Spain, Portugal, Germany, Mexico, Argentina, Venezuela, Japan, Korea, Taiwan, Jamaica, and the European Baptist Mission (a cooperative effort by European Baptists).

(Stanley is FMB news director.)

Tithing and prayer

Tithing and prayer are two very real parts of a genuine worship experience. True worshipers are expected to participate in each activity. Both are to be done in humility.

Jesus told a story to illustrate the fallaciousness of trusting in one's self while looking at others with contempt. The selfrighteous Pharisee, in a place of worship, stood and told himself of his positive points. In his view, he was happy not to be like others. He kept all the religious rules. He thought only in terms of what he did, not of what he was.

In contrast, the tax-gatherer, without a lot of self-righteousness, beat his breast and cried for mercy. He went down to his house justified. The major difference between these two men is their attitude. One exalts himself, the other humbles himself. To find relief at the place of prayer, the true worshiper humbles himself and cries for mercy (Lk. 18:9-14).

If tithing gives the tither a sense of self-righteousness, the tither has missed the point completely. The act of tithing yields no merit before God. It is only what God expects of his obedient children. "But which of you, having a slave plowing or tending sheep, will say to him when he has come in from

the field, Come immediately and sit down to eat? But will he not say to him, prepare something for me to eat. . . he does not thank the slave because he did the things which were commanded, does he? So you too, when you do all the things which are commanded you, say, we are unworthy slaves; we have done only that which we ought to have done" (Lk. 17:7-10).

Peter admonishes all of us: " . . . clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you at the proper time, casting all your anxiety upon him, because he cares for you" (I Peter 5:5-7).

Tithing earns the tither no more merit with God than is earned by a renter who regularly pays his rent. It is part of our individual accountability to God.

Tithing is to be understood as an act of obedience to God in acknowledgment of all of God's blessings.

Tithing and prayer are two very real parts of a genuine worship experience.

This is the last of a series prepared by the Mississippi Baptist Stewardship office.

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The Baptist Record — Mississippi's missions newspaper

EASTER SERMON—Home Mission Board president William G. Tanner preached the first ecumenical, bilingual sunrise Easter service in New Orleans. Standing in historic Jackson Square, a crowd of nearly 500 heard Tanner apply the message of the age-old story to everyday life—(HMB photo by Oscar Ho Meyer Jr.)

Christian Home Week: "Opening the Word together"

By Paul Jones
Executive director
Christian Action Commission

The theme for Christian Home Week 1983 is "Family: Opening the Word Together." This week of emphasis on the family is May 1-8 and is an emphasis throughout the Southern Baptist Convention.

Christian Home Week is a time when the churches have opportunity to emphasize the Christian home and family and to give special recognition to the role of the family in such diverse areas as evangelism, moral instruction, parental influence, childhood nurture, and many other concerns. This is a week which encourages churches to give special recognition to the basic institution of society.

The Christian Action Commission of the Mississippi Baptist Convention has responsibility for assisting churches as they plan a Christian Home Week emphasis with special events and activities that would give emphasis and raise awareness concerning the role of the Christian home. Materials are available from the Christian Action Commission for churches and church leaders that might assist churches in their planning. One such piece, a brochure entitled "Christian Home Week 1983," indicates resources and materials available for all age groups and leadership interests within the life of the church. It also contains a suggested Order of Service whereby the church could have a family worship experience as a part of the regular

worship activities of the church.

Films and Church Training modules are available that will allow the church to emphasize the family throughout its educational and training program. Other materials available from the Commission include a guide to strengthening families through the use of study courses in the church. This work lists some of the requirements and areas to be studied that lead to the Christian Family Life Diploma, which is one of the basic components of the Church Study Course Program.

Also, guides are available for churches which seek to have a marriage enrichment retreat, a family life conference, or similar activities.

Finally, brochures are available in limited quantities entitled "Twelve Steps to Family Worship and Bible Study in Your Home," which can be secured from the Christian Action Commission as a means of emphasizing the family altar as a part of developing Christian homes.

The Christian Action Commission is also responsible for Family Enrichment Week at Gulfshore Baptist Assembly. This year's date is June 28-July 2 and will feature Mahan and Janice Siler as the family specialists, Charles Myers as Bible study and worship leader, and Gary Anglin as music leader.

Additional information about Family Enrichment Week may be secured by contacting the Christian Action Commission, Box 530, Jackson, Miss., 39205, phone 968-3800.

Suggestions asked for SS director

NASHVILLE, Tenn. (BP)—Officials of the Southern Baptist Sunday School Board have requested recommendations for director of the Sunday school department.

The position, which is responsible for leadership of Southern Baptists' 7.6 million-member Sunday school program, was vacated Feb. 28 when Harry Piland resigned to become associate pastor of administration at First Baptist Church, Houston, Texas.

Ralph McIntyre, director of the Bible teaching division and interim director of the Sunday school department, said recommendations may be submitted by any Southern Baptist, must be made in writing, and mailed by May 2.

Recommendations should include the writer's profile of personal, spiritual, educational and professional qualifications for the position, a biographical sketch of the person being nominated and the reasons for the nomination.

McIntyre said it is hoped a nominee can be presented to the board's trustees at the Aug. 16-17 meeting.

Recommendations should be mailed to Ralph McIntyre, Sunday School Board, MSN 148, 127 Ninth Avenue, North, Nashville, Tenn., 37234.

Homecomings

Damascus Church, Hazlehurst: homecoming; May 1, special song service at 11 a.m., under direction of Randy Shaw, minister of music at Damascus, and featuring singers from Hinds Junior College Choral Group; dinner on the grounds; preaching after the noon meal, followed by congregational singing; Wayne Rowan, pastor.

Goodwater Church (Lauderdale): Memorial Day and homecoming services; May 1; Sunday School at 10 a.m.; Charles Davis, former pastor, bringing the 11 a.m. message; dinner on the grounds; memorial service in the church cemetery after lunch; John C. Purvis, pastor.

Enon (Walshall): May 1; homecoming; Benton Ginn, pastor, First, Nettleton, preaching at the morning service; dinner at the church; singing during afternoon service; W. P. Blair, pastor.

Carmel, Monticello: homecoming, with "dinner on the ground"; May 1; Earl Kelly, executive secretary, Mississippi Baptist Convention Board, speaker; afternoon services under direction of Clifton Williams, minister of music; Robert L. Dunn, pastor.

First Baptist Church, Louise: fifth annual homecoming; May 1; Lee Hudson, featured speaker; dinner on the ground after the morning service; singing and fellowship following lunch; a time to be given for recognition of former pastors present; morning activities to begin at 10.

Cary Baptist Church, Cary: homecoming; May 1; Sunday School at 9:45 a.m.; worship service at 11 a.m.; dinner on the ground; an afternoon of gospel singing, featuring the Arkansas Boys and others.

Airport Church, Grenada: homecoming; May 1; Mike Throver, preaching for 11 a.m. service; lunch and an afternoon music service; Paul Blanchard, pastor.

Hall, Snow win trophies in Keyboard Festivals

A total of 1,207 students in grades 1-12 participated in the 15 District Keyboard Festivals sponsored by the Mississippi Baptist Convention Board's Church Music department. Dot Pray, festival coordinator.

There were 417 persons who assisted as festival and group leaders, with 333 Mississippi Baptist churches represented.

High school students who achieved specific levels of proficiency participated in the State Keyboard Festival at Mississippi College with seven students receiving superior ratings in all areas of judging.

Receiving the judges' trophy awards for the third straight year were Mera Hall of Clinton for piano and Mark Snow of Richland for organ.

Mera and Mark will be participating as accompanists for the youth choir and as solo performers in the annual Mississippi Baptist Youth Night, August-12 at the Mississippi Coliseum in Jackson.

Students receiving college music scholarship awards were Melissa Garner of Calvary Church, Cleveland; Mera Hall, First Church, Clinton; Mark Snow of Ridgecrest Church,



Hall and Snow

Jackson; and Ken Tucker of Holmesville Church, Holmesville. The scholarship awards consist of \$150 from the Church Music department to be matched by another \$150 if the student attends a Mississippi Baptist college.

In addition to the four students mentioned above, three others received all superior ratings: Miriam Edmond of Double Church, Mize; Dwain Little of First Church, Greenwood; and Jeana Murphy of Russell Church, Meridian.



Instrumental Clinic

The annual Church Instrumental Clinic was held recently in Nelson Hall Auditorium on the Mississippi College campus. Eighty-one church instrumentalists participated in the day-long clinic. David Young from Jones Junior College (pictured) leading some of the participants served as guest clinician. He demonstrated techniques of tuning, rehearsal techniques, and conducting considerations. Several pieces were rehearsed including "Sacred Suite" by Alfred Reed, "God of Our Fathers," and "The Battle Hymn of the Republic." One of the highlights of the day was a brief concert provided by the Church Orchestra from First Church, Jackson, led by Lee Poquette.

Mississippi Baptist Activities

- May 1 Senior Adult Day (CT Emphasis)
- May 1-8 Christian Home Week (CAC Emphasis)
- May 2 WMU Special Day and Edwina Robinson Offering, WMU Emphasis
- Adult Class Officers Training; FBC, Biloxi; 7-9 p.m. (SS)
- May 3 Adult Class Officers Training; FBC, Magee; 7-9 p.m. (SS)
- May 7 Youth Speakers' Tournament; FBC, Clinton; 10 a.m. (CT)
- Selection Tournament Youth Bible Drill; FBC, Clinton; 2 p.m. (CT)

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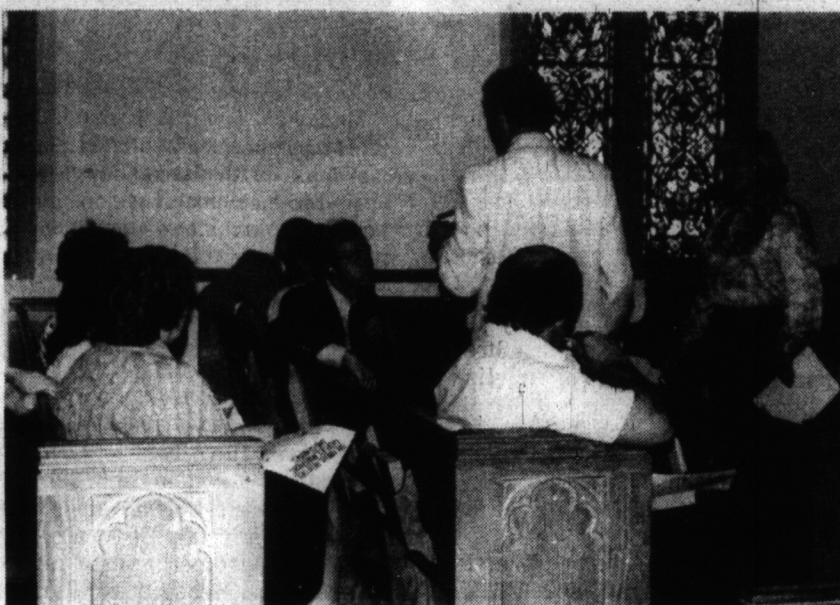
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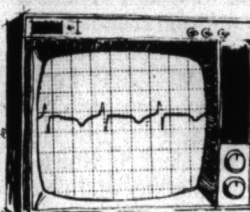
Teaching/ Reaching Convention



Women adopt the floor for a desk as they carry out an assignment given them by Evelyn Vaughn of Jackson. Mrs. Vaughn led the group conferences for workers with Bible Searchers, during the Sunday School Teaching/Reaching Convention at First Baptist Church, Jackson, April 11-12.



B. J. Dean, Mobile, Ala., leads a group of youth Sunday School teachers and leaders. Mrs. Dean is a Mississippian.



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I'm so lonely

I am single, never married; and since I am a Christian, I feel that I should not hang out at the singles bars for companionship, though I would enjoy going to some of the night clubs to listen to the music. There isn't much to do but watch television. How can I fill this aching void of loneliness?

Lonesome Jane

Loneliness is the common lot of many, both married and single. Boredom is often a part of loneliness. What do you do when you don't have anything to do?

We need to differentiate between privacy, loneliness, and solitude. Solitude may be a gift that enables a person to enjoy the pleasures of his own special world. Some people cannot endure silence described by Clinton Colard as *The Great Voice*. He speaks of the "earth's mightiest voice, the desert's voice—silence, that speaks with deafening tones of God." Privacy means being alone in loneliness or in solitude and all have a need for that, but it seems from your letter you have too much.

Sometimes the single fears being alone, especially when in ill health, but we all need to learn to live with ourselves. We need to renew the vital elements of our own personality and character that nourish us for a relationship with others.

A few practical suggestions: Try self-improvement, new interests, new skills, study new subjects, broaden reading habits. Consider travel in your annual schedule, develop new hobbies, take up or continue good exercise habits.

Get involved in some community improvement project or with local legislators to get some better laws dealing with matters involving single people. Express caring for others by visiting shut-ins, rest homes, or offer your services to give some father or mother a little time off from child

There is a thin line between not being afraid and not being overconfident. One might call this tightrope courage—and it demands great and careful balance.

care. Most hospitals need volunteer workers. Telephone a friend or relative expressing an interest in him or appreciation for him. Write notes in the same way. By using telephone manners, cautious of time, your calls will be welcomed.

Entertain friends in a relaxing manner. Not too many refreshments. Expense a problem? How about Saturday morning breakfast? Take the initiative to invite a few friends to go with you to church, a movie, a sports event, or the like. Caution: Do not waste time in an endless round of meaningless activities. Attend events of form associations only with groups enjoyable to you. Take time to look for the type of person you would enjoy as a friend. Look at the church first, either yours or a neighboring one where there may be more singles. Don't confine your associations to singles only. If you include married couples in your circle or a married person of the same sex, you will probably be included in theirs.

Seek ways to use your talents in your church even though all we have suggested above is the Lord's work, too.

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

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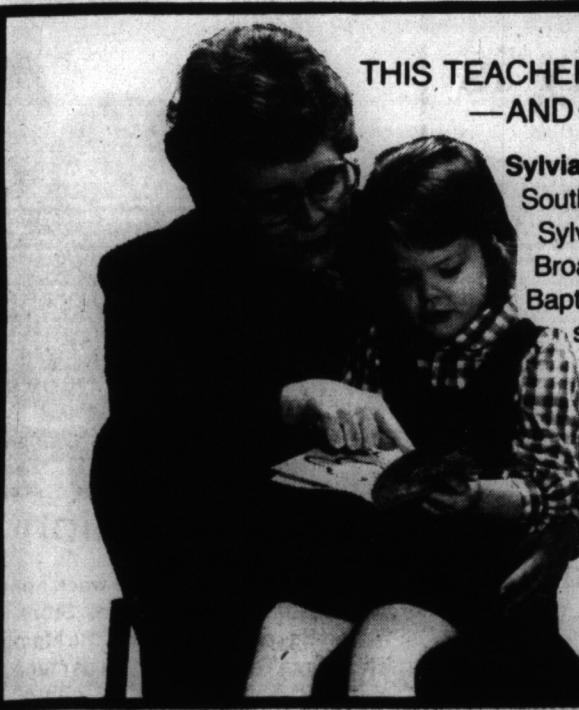
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Sylvia Boyd is a teacher of preschoolers in the Southern Baptist church where she is a member. Sylvia also is a customer services assistant in the Broadman Marketing Services Department at the Baptist Sunday School Board. As a board employee, she plays an important part in providing the best possible religious education material for your church. Sylvia is typical of Sunday School Board employees who are committed to ministry of the local church—your church and theirs.

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Grady C. Carthen, President

Jonestown claims now settled, People's Temple ceases to exist

SAN FRANCISCO (EP)—Besides the horror of a mass suicide, Jim Jones' People's Temple left another legacy, a tangle of claims from people who were injured or who lost relatives in the temple's demise.

The knot was untied by Robert Hart Fabian, a short, square-shouldered, retired Bank of America general counsel who says he was professionally "typecast" to be the Peoples Temple's receiver. "I tried to stay away from emotions. I had enough to worry about. I didn't spend any time trying to figure out why. It would just be a distraction," said Mr. Fabian, 68, the court-appointed receiver.

He devised a formula that attempted

to balance grief, death, and dollars. He used it to handle the dissolution of the temple and to apportion more than \$9 million in assets to people who filed claims for damages.

The final payments were made last week, nearly 4½ years after 918 people died on November 18, 1978, in a suicide ritual and shoot-out in Jonestown, the temple's Guyana commune.

The largest payment was \$600,000 to Jackie Speier, a former congressional aide who was severely injured in the shoot-out that killed Rep. Leo Ryan, three newsmen, and a church defector. Ryan had gone to Jonestown to investigate reports of abuse of church members. The shoot-out was followed

hours later by the mass suicide.

There were 51 claims totaling \$1.8 billion from relatives of those who died in the suicide or gunfire. The temple had \$10 million in assets and \$3 million more in interest accrued during the years the case wound through federal court in San Francisco. Fabian reduced the damage claims that he would recognize to \$14 million and parceled out money based on his equation.

No legal precedent existed for the dissolution of a church whose members had all died, but the dissolution of the Peoples Temple and payment of damages to next of kin was in many respects like a bankruptcy. With the final checks signed and mailed to claimants, and the pending formal dissolution of the group, it has ceased to exist.

Thursday, April 28, 1983

BAPTIST RECORD PAGE 3

Names In The News...



HAROLD KITCHINGS (right), chairman of the Personnel Committee of First Baptist Church, Clinton, presents a certificate of appreciation to BILL R. BAKER on the occasion of his tenth anniversary as pastor there. The church also presented to Baker and his wife, Jill, center, a trip to Israel and Egypt.

Jimmy Parrish, former staff member of First Church, Jackson, has been named president of Echols Tours, a wholesale tour operator in Birmingham, Ala., specializing in Christian group travel. A bivocational minister, Parrish also serves as minister of music and youth at Willowbrook Baptist Church, Huntsville, Ala.

Nathan H. Cothen has been licensed to the ministry by Diamondhead Baptist Church, Gulf Coast. He was presented the certificate of license by his father, Joe Cothen, interim pastor.

Corrie ten Boom, internationally-known speaker and bestselling author died Apr. 15 at her Placentia, Calif., home, on her 91st birthday. Miss ten Boom's 18 books have sold over 7 million copies. Her most famous, *The Hiding Place*, was made into a popular motion picture in 1975 and translated into several languages.

INDIANAPOLIS (BP)—Harlan E. Spurgeon, 51, president of Southwest Baptist University in Bolivar, Mo., will join the Southern Baptist Foreign Mission Board staff as vice president for human resources. He succeeds Bill W. Marshall, who was elected executive secretary-treasurer of the Kentucky Baptist Convention in December.

The Missouri native and former missionary to Taiwan will oversee departments managing the enlistment, selection and training of all new missionaries and volunteers, medical care for missionaries, missionary furlough study and world missions conferences, contacts with students and retired or former missionaries and relations with black Baptists and other ethnic Baptists.

Spurgeon, Southwest Baptist University president since 1979, worked as a missionary evangelist and pastor in Taiwan for 15 years until his resignation in 1972. His missionary colleagues elected him chairman of the Taiwan Baptist Mission three times.

Only those who plan for death are really prepared for life.

Staff Changes

Calvary, Corinth, has called Ronald Meeks as youth director, effective June 1. Meeks expects to be graduated from Blue Mountain College May 8, with a major in Bible and minor in English. In 1982, he was a summer missionary in Baltimore, Md. Now 21, he has been preaching since age 13.

First Baptist Church, Louise, has called Steve Young as pastor. Young, who was born in Hartsville, S.C., was ordained March 27, 1983, by Faith Baptist Church, Darlington, S.C., where he was formerly a deacon. He was graduated from New Orleans Seminary in Dec., 1982. His B. A. degree is from Baptist College at Charleston, Charleston, S.C. He is married to the former Frances Odom and they have three children.

Todd Bowen has accepted the pastorate of Mt. Olive Church, Chickasaw County. He goes from Whittentown Baptist Church, Tippah County. A graduate of Blue Mountain College, he is enrolled at Mid-America Seminary, Memphis, Tenn.

Wayne Coley, minister of preschool work at First Church, Jackson, since June 1, 1980, has resigned to accept the position of director of preschool programs with Virginia Baptists' Sunday School department, Richmond, Va.

Ron Kurtz, minister of youth at First Church, Jackson, since Feb. 1, 1980, has resigned to accept a similar position with First Baptist Church, Katy, Tex.

John M. Tappan has accepted the call as minister of education of First Baptist Church, Clinton. He is a native of Gulfport, and a graduate of Mississippi College and Southwestern Seminary. At Eastmont Baptist Church, Montgomery, Ala., he has served as minister of education since 1978.

Cynthia McGee has recently been called to Allandale Baptist Church, Austin, Tex., as director of children's ministry. Harold O'Chester, former Mississippian, is the pastor. Cynthia has been serving as the migrant education teacher at Ocean Springs. She has an MRE degree from New Orleans Seminary and master's in elementary education from the University of Southern Mississippi. Her home church is Parkway Baptist Church, Jackson, Bill Causey, pastor.

Dennis Brown has assumed the responsibilities of minister of music and youth with the Hillcrest Baptist Church, Pensacola, Fla. He is a native of McComb, Miss., and is a graduate of University of Southern Mississippi, and received a Master of Church Music degree from New Orleans Seminary. Prior to moving to Hillcrest he had served churches in Mississippi and Louisiana.

Riley Hinton is the new pastor of Mars Hill Baptist Church, Mississippi Association. His address is Rt. 2, Summit, Miss. 39666.

Ernest Hathcock is the new pastor at Mulberry Baptist Church, Montgomery County.

First Church, D'Iberville has called Wayne Myers as pastor. He formerly served the La Rue Baptist Church, Jackson County.

Jimmy Cutrell, minister of music at First Church, Gulfport, for eleven years, has resigned to accept a similar position at First Baptist Church, Gainesville, Ga.

Bob Smith assumed his duties as pastor of the Moorhead Baptist Church on Apr. 17. He moved from the Lake Washington First Baptist Church, Glen Allen, where he had served for five and a half years. He is a graduate of Vanderbilt University, and is presently enrolled in the Seminary Extension program at New Orleans Seminary.

Lottie Moon passes \$50 million

INDIANAPOLIS (BP)—Lottie Moon Christmas Offering receipts for 1982-83 have passed the \$50 million mark but are expected to fall short of the \$58 million goal, according to a Foreign Mission Board spokesman. However, gifts should rise 8-10 percent above those of the 1981 offering.

With \$50,567,643 given so far and only

seven weeks to go before the May 31 closing of books on the 1982 offering, Carl Johnson, FMB treasurer, told the board at its April meeting the shortfall could be as much as \$3 million.

For the last few years, all of the offering goal has been budgeted in response to requests coming from the mission fields.

THE VILLAGE VIEW

FROM
Baptist Children's Village
P. O. Box 11308 Jackson, MS 39213

Mother's Day — May 8, 1983 —

Once each year, during Christian Home Week, which is May 1-8, in 1983, we ask each Baptist church in Mississippi, as a structured body, to lend special emphasis to our child care ministry, as a mission cause, through comment from the pulpit, through prayer and through designated offerings.

Christian Home Week is designated by the Mississippi Baptist Convention as the appropriate period for church promotion of our organized mission to children, the home and the family.

Once, each year, on Mother's Day, we ask each Baptist church in Mississippi to support a special money offering, designated to assist in meeting the basic and essential operating needs of The Baptist Children's Village, our convention's official child care agency. This appeal is the only request we make upon local churches, as structured groups, for cash gifts in any year.

Hundreds of individual friends of The Village and its children support various specific needs which are more personal to boys and girls at Christmas; as we go "Back to School;" at Easter; and through individual sponsorships.

We could not continue without the encouraging and substantial assistance which those individuals, including a number of Baptist pastors, furnish so unselfishly. Obviously, however, it is the local church, acting cooperatively as a body, upon which we must depend for our survival as a Mississippi Baptist institutional agency.

The Village is a purely voluntary, non-profit enterprise. We have no source of income except the interest, loyalty, and generosity of our friends and supporters since we charge neither fees nor tuition for our services.

Thus, the multiple thousands of dollars which are required each year to satisfy essential and even critical expenses experienced by any organization of our type must be furnished by churches, acting as local groups, if our old and honored ministry is to survive and continue.

Many of these expenses are "fixed" in the sense that they have always been beyond our control; e.g.: utilities and energy costs, insurance premiums, interest, and social security

taxes. Throughout the 23-year life of The Village's current administration, ALL of these expenses have steadily risen, at a rapid pace, and to a frightening level.

The Baptist Children's Village, in an effort to provide Mississippi Baptists with a quality, Christian service to families of children and youths who are neglected, dependent, abandoned, abused, or who have special home problems has steadily expanded its facilities, refined and reorganized its program again and again, improved its staff, and brought its entire effort to the highest professional child care standards observed in America.

All of this effort has been and is designed to meet the constantly changing needs of children and families who must have special services outside the natural home for varying periods of time and who should have these services offered in a Christian context.

The Village does not aspire to grow simply for the sake of size, although the need for our type of residential child care service in Mississippi has never been greater, more demanding, nor more expensive.

At our central location on The India Nunnery Campus near Jackson; on our Farrow Manor Campus near Independence; at our Group Home in New Albany; at our Dickerson Place facility near Brookhaven; at our DEANASH Group Home, soon to be occupied at Bond, in Stone County; and at our newest Group Home in Yalobusha County, near Water Valley, presently under construction, we will be ministering to children, youth and their families who desperately need the care and concern of the Christian church in the year ahead.

Our Cooperative Program allocation usually satisfies 16% to 18% of our budgeted requirements. We must depend upon designated, cash gifts for approximately 70% of The Village's minimum needs.

We rely upon MOTHER'S DAY, and the offering of the churches for much of our designated needs. We prayerfully hope, and we believe that Mississippi's Baptist churches will respond more generously than ever in history to our appeal this year on May 8. There is no one else to whom your Children's Village can turn. Will you help us help children?

THE VILLAGE DOLLAR

HOW WE GET IT*

Cooperative Program	17.3%
Designated Gifts:	
Mother's Day	15.6%
Holiday Fund	12.2%
Dress A Child At Easter	7.0%
Back To School & Memorials	9.0%
General Gifts	16.3% 60.1%
Investment Income	3.4%
Parental Support	9.2%
Bequests & Land Sales	10.0%

*Figures based upon our fiscal year ending 6/30/83.

"Is it nothing to you, all ye that pass by? . . ."
(Lamentations 1:12a)

Our pages

Ernie and Michelle are pictured with C. B. "Buddie" Newman, Speaker of The House of Representatives, as they and other Village young people recently had the opportunity of serving as pages for the legislative session.

HOW WE SPEND IT**

Children's Food, Clothing and Home Needs	39.2%
Education	7.0%
Utilities & Maintenance	18.7%
Administration	8.1%
Social Service, Medical & Dental	9.0%
Capital Outlays & Debt Service	14.5%
Contingencies	5%
Promotion & Development	3.0%

**Figures based upon our fiscal year ending 6/30/83.

"When my father and mother forsake me, then the Lord will take me up."
(Psalms 27:10)

Roof replacement needed

In next week's regular monthly edition of *The Village View*, we will be reporting, for purposes of illustration, a few of the specific items of operating expense which we must accommodate each year, just in order to keep our Baptist child care agency open to receive children.

These items, and many others which they typify, are frequently forgotten or overlooked by many of our friends who attempt to estimate Village needs, despite the fact that the costs these items represent are most substantial and require first attention.

We believe it our duty, even as we approach the important Mother's Day appeal, to further emphasize our challenge, by inviting consideration by our local churches of at least two other major, financial needs for which The Children's Village has no resources except the friendship of our churches.

Almost 20 years of use, aggravated by recent torrential rains, mandate that the roofs on 10 cottages first constructed on The India Nunnery Campus near Jackson be completely replaced. Patching efforts have been exhausted and we must now immediately address replacement.

With gratitude, we can announce that numbers of Baptist men from many local churches in the Hinds-Madison Association appear ready to participate in a giant, one-day roofing project, contributing their valuable labor as a part of our "Special Projects" emphasis. However, we must purchase materials. Current best estimates indicate a cost of \$1,500 per cottage, for a total building material out-lay of \$15,000!

Moreover, The Village must attempt to service its debt retirement and capital needs from ordinary and general operating receipts because we do not conduct separate campaigns for capital needs and no cash reserve for debt retirement purposes exists.

Thus, both as to principal and interest, the formidable Village indebtedness, resulting from Convention-approved acquisitions of additional land and buildings outside the Jackson area, must be serviced from our general funds.

Surely, every Mississippi Baptist church will want to remember these extraordinary needs in prayer during CHRISTIAN HOME WEEK and through generous giving to the MOTHER'S DAY offering on May 8.



Relief money stolen from Austrian church

SALZBURG, Austria (BP)—Thieves stole a freewill offering box containing an estimated \$200 to \$300 worth of shillings from Salzburg (Austria) International Baptist Church. The money was intended for Afghan refugees in Pakistan.

The theft was committed while the box was left unattended for a few minutes during a benefit classical music concert at the church. Another 8,000 shillings (nearly \$500) was collected in admission fees. That will go toward medical supplies for some of the 3 million Afghan refugees now living in Pakistan.

The predominantly student congregation of the church decided to combine their quarterly classical concert—for outreach and evangelism—with an effort to help the refugees. The idea stemmed from concern for fellow member Ayub Tabish, a native Afghan who escaped from his homeland after the Russian invasion.

Tabish, a roommate of a music student in the Baptist church, became a Christian from his Muslim

background after entering Austria last year. He is trying to learn German and pass required exams so he can practice veterinary medicine in Austria.

Time goes, you say? Ah, no! Alas, time stays, we go!—Henry A. Dobson

Missionaries on furlough

Missionaries now on furlough in Mississippi are Major and June McDaniel, Korea, 818 Main St., Natchez 39120; Thomas and Hazel Barron, Indonesia, 407 N. 38th Ave., Hattiesburg 39401; John and Elizabeth Merritt, Germany, 100 Georgia Ave., Hattiesburg 39401;

John and Sarah Perkins, France, 5317 McCoy Dr., Jackson 39211; Thomas and Marilyn Nabors, Israel,

207 Washington, Starkville 39759; Karl and Peggy Wallace, Peru, 715 E. Northside Dr., Jackson 39206; Richard and Martha Beal, Venezuela, 416 Ford, Columbia, 39429;

Bob and Flora Holifield, Italy, 2334 Coronet Place, Jackson 39204; Raymond and Ann Kolb, Brazil, 117 Trailwood Dr., Clinton 39056; James and Zelma Foster, Surinam, 4233 Carter Circle, Jackson 39209.

Just for the Record

Calvary Baptist Church, Columbus (Lowndes) recently presented "Beneath The Cross: Portrait of a Bride." Young people and adults took part in this dramatic and musical presentation which chronicles the history of the church. Mike Carroll, minister of youth, was director. Also included in the program was the drama, "The Cell." On Feb. 20-22, Calvary held a youth-led revival. Bryan Harris, minister of youth at First, Columbus, was evangelist, and Randy Weeks, minister of music and youth at East End, Columbus, led the music. The youth minister reports that many decisions were registered. Roy Hawkins is pastor.



Leflore Association Woman's Missionary Union held a reception March 27 to honor M. C. Johnson, director of missions for the association, and Mrs. Johnson. Johnson has accepted the pastorate of Madison Baptist Church in Fort Madison, Iowa. Seated left to right are Mrs. A. T. Neal, association WMU director; Mrs. Harry Hall; and Mrs. Mary Lois James. Standing left to right are Mrs. Mary Jones, Johnson, Mrs. Johnson, Mrs. B. A. Sims, Mrs. Wilson Hambrick, and Mrs. W. L. Williford. Johnson became director of missions for Leflore Association on July 1, 1977.



Apr. 17 was Ground Breaking Day at Cleary Church, Rankin County. The building project, which will take about 120 days to complete, will allow the church to double its capacity for worship to 350. It will also add eight new classrooms for Bible study. Cleary, which averaged 177 in Sunday School for March, gave \$11,587 to foreign missions and \$2,375 to home missions in the past four months. Sixty-two people have professed Christ as Savior and followed him in baptism, and 12 have joined the Cleary Baptist Church by letter in the past five months. Gary Bowlin served as interim pastor until March 6, when Kent Shirley became the new pastor. (Pictured: Front—left to right)—Cleary Baptist Church Planning/Building Committee: Patsy Munn, Kent Shirley (pastor), Shelton Weathersby, Jimmy Abernathy (chairman), Ford Rushing, Bettye Winborne, John Applewhite, and Steve Roberts.



Members of Calvary Baptist Church, Cleveland, along with the pastor, Robert Hill, (holding the shovel) are at the ground breaking ceremony for a new church building. Calvary is relocating and is building a complete church facility. Roy Collins Construction Company is the general contractor.

SCRAPBOOK

His face

I saw your face, Lord
In the sparkling stars one night
Again I caught a glimpse of you
In the moon so full and bright
But soon the rain came rushing down
To wet the dry parched land
And I saw your face again, dear Lord
And felt you touch my hand.

Then later as I looked to see
A rainbow's colored hue
I'm certain that it was your face
That appeared upon it, too
As on a clear bright morning
Again I looked to see
Your face came through the sunshine
As you looked straight at me.

My days seem filled with searching
As I strain my eyes for you
Then I see you in the dew wet grass
And in the flowers, too

Your face is in the budding trees
That stand so strong and tall
And even when the limbs are bare
As their leaves begin to fall.

But it seems I see you clearer
In the fresh new look for spring
And I know you have created
Every lovely, earthly thing
It was here I first beheld your face
So many years ago
When I knew you, too, were watching
The green earth start to grow.

It was here I reached toward you
And you took me by the hand
And led me gently through the years
And beside me took your stand
And oh the wonder of it all
Is the promise of your grace
In all things perfect, all things good
You will always show your face.

Ibera Garner
Jackson

In the hospital

At the time God's flowers pass away,
there comes the sweetest spiritual
thought,
and one who cannot in public pray
is inspired by the sheer nearness of
God;

for as our Saviour comes to meet his
own,
the next of kin, in human heart-hold,
has a tendency to walk partway.
Then as she lay in death's coma there,
a weak one spoke this troubled prayer:
"God, here is your daughter, your
own.

You have known her all of her life.
We ask only for your presence with her
now

in this her hour of greatest need.
We know you are able to heal her;
and if there is anything her doctor
or her son waiting here can do for her,
show them the way. Let YOUR WILL
be done,
Lord Jesus, for it was you who said,
'I AM THE WAY, THE TRUTH AND
THE LIFE.'

God bless her, your daughter, your
own,
and keep her near you forever."

—Violet Tackett, McComb

Courage is fear that has said its
prayers.

Devotional

The resurrection An assurance of God's presence

By Jon Doler, pastor, First, Raleigh
John 20:1-18

When it was discovered that the tomb of Jesus was empty, there was concern over what had happened to his body. Mary assumed that someone had taken it and she immediately asked a man whom she supposed to be a gardener where the body of Jesus had been taken. It was at that time that Jesus revealed himself to her. A woman who had experienced demons now experienced the presence of the living Lord!

The appearances of Jesus after his resurrection made a significant difference in the personalities of his followers. Doubtfuls like Thomas became people who boldly proclaimed their faith. Cowards like Peter became courageous preachers of the gospel. Fearful persons like Mary Magdalene found calming assurance in knowing that Jesus was alive. Turning doubt to faith, cowardice to courage, and fear to assurance was only the beginning of the work of the risen Lord.

People today face many challenging situations. Loved ones are carried to the cemetery and there is the struggle to face the separation that death brings. Families contend with inner conflicts and external pressures. Everyone adjusts (or fails to adjust) to the process of aging. Individuals deal with health problems that are not curable. On and on we could go in describing life's challenges.

I recall when I was a young child being afraid to walk alone at night from our house to my grandfather's house. In a vast amount of darkness there was a small stream to cross and some buildings that had no lights. However, I never remember being afraid when I knew my father was walking near me. His presence made quite a difference in my fear.

Although being a Christian does not mean that life is always easy, it does mean that the living Lord is walking with us. His resurrection is an assurance of God's presence in our lives.

Bible Book

Solomon dedicates the Temple

By Joe H. Tuten, pastor
Calvary, Jackson
I Kings 8:1-46

There had been an earnest desire in David's heart to build a house of worship. God, however, did not permit him to fulfill that life-time hope because David had been engaged in much war. The dream of building a house of worship was passed along to Solomon. It became a priority with him. The Temple was begun in the fourth year of Solomon's reign. It was completed seven years later. The Temple was ready to be dedicated as the house of Jehovah.

The ark moved to the Temple (I Kings 8:1-11). The dedication of the Temple was set for the seventh month, corresponding with the ancient Feast of the Tabernacles. Solomon arranged a great national assembly of priests, elders, and leaders of all the tribes for the occasion of moving the ark to the Temple.

Thus, the Temple was to be the center of worship for the entire nation. The meaning of the Temple was centered in the presence of the ark of the covenant. The ark symbolized in a very special way the covenant relationship between God and Israel.

The ark was a simple chest measuring approximately 47 inches long, 27 inches wide, and 27 inches deep, overlaid with pure gold both inside and outside (Exodus 25:10-11). The two tablets of stone, containing the ten commandments, were inside the chest, having been placed there by Moses at God's instruction (I Kings 8:9). The lid on the chest was called the mercy seat, indicating that God's mercy covered the ten commandments. God would deal in mercy with his people concerning his moral law as expressed in the ten commandments.

The two large cherubim attached to the mercy seat symbolized the presence of God, as is always true in the scriptures. Numerous sacrificial offerings accompanied the great festival of moving the ark into the Temple. The ark was placed in the holy of holies, into which part of the Temple no one entered except one day a year, the great day of atonement, when the high priest entered according to prescribed ritual to make an atonement for his own sins and the sins of the nation.

When the ark was placed in the Temple, the presence of God manifested himself visible in a cloud that filled the Temple (I Kings 8:11). The glory of God filled his house.

Solomon's speech at the Temple dedication (I Kings 8:12-21). After the ark had been placed in the Temple, Solomon addressed the assembly. He

praised God. Solomon reminded the assembly that since God delivered their forefathers from the bondage of Egypt, approximately 400 years earlier, no house of God had been built. Now, Solomon had done what was in David's heart. He had built "the house for the name of Jehovah, the God of Israel" (I Kings 8:20).

Solomon's prayer at the Temple dedication (I Kings 8:22-53). Perhaps the heart of this lesson for Sunday is Solomon's prayer at the dedication of the Temple. It is one of the great recorded prayers in the Bible. A brief analysis of the prayer may be helpful. It was a public prayer.

King Solomon addressed God as a believer, using the personal and redemptive name, "O Jehovah," which only believers used in speaking of God (I Kings 8:23). He praised Jehovah as the morally perfect God (I Kings 8:23-24).

He prayed for God's verification of the promise made to David that his throne would be established forever (I Kings 8:24-26). Solomon's prayer reflected an understanding both that God is a spirit and that his presence cannot be limited by time and space (I Kings 8:27). He prayed for God's unceasing watchfulness over the people who would come to the Temple to pray (I Kings 8:28-30). Solomon prayed for God's continual moral judgment between the people of Israel, condemning the wicked and justifying the righteous (I Kings 8:31-32). He prayed for God's forgiveness of sin in case the people turned from God and experienced defeat, drought, famine and exile.

His prayer even reflected some concern about missions (I Kings 8:41-43). The prayer reflected a tremendous understanding of the nature and character of God. One wonders why Solomon did not excel in spiritual leadership as he excelled in other ways.

Solomon's address to the congregation (I Kings 8:54-61). This address is more in the nature of a benediction. He blessed the assembly with praise to God and gave assurance of God's faithfulness and presence. Solomon was filled with joy and praise. Again, it can be noted that his benediction reflected a concern that "all the peoples of the earth may know that Jehovah, he is God" (I Kings 8:60).

Sacrifices and feasts at the Temple dedication (I Kings 8:62-66). Solomon continued to offer sacrifices and lead the people in a great feast for seven days. The people had gathered at Jerusalem from the length and breadth of the land. On the eighth day,

Uniform

Breakthrough in Macedonia

By John G. Armistead, pastor,
Calvary, Tupelo
Acts 16:9-18

At the conclusion of the Council of Jerusalem, two men from the Jerusalem church were instructed to carry the letter to the Gentiles, particularly those at Antioch, concerning the settlement of the controversy. The council had decided Gentiles did not need to be circumcised (i.e., become Jews) in order to be saved by Christ. These two outstanding Jerusalem Christians, Judas Barsabas and Silas, were to deliver the letter. They accompanied Paul and Barnabas back to Antioch and ministered alongside them to the congregation (15:22-35).

Paul wanted to return to South Galatia where he and Barnabas had preached three years before and see how the churches were doing. Barnabas was agreeable but wanted to take his relative John Mark, who had begun the last trip with them. Paul adamantly refused to consider taking John Mark again and Barnabas refused to go without him. Consequently, the team split up with Barnabas taking John Mark with him to work on his native island Cyprus and Paul taking Silas with him, returning to South Galatia (15:36-41). Silas, probably a Roman citizen like Paul and a member of the Jerusalem church, was an excellent choice to assist Paul in his work.

When they reached the town of Lystra, where Paul had been initially received as the god Hermes on his first visit, they found the young church thriving. The disciples there highly recommended an outstanding young man named Timothy, and Paul took him on as a third team member. They delivered copies of the letter from the Jerusalem apostles to all the churches and then set about deciding where to go next.

I. Jesus leads us to specific lost people (16:6-10)

The "Spirit of Jesus" (v. 7) closed some doors in order that others might be opened. Paul had it in mind to go up into the provinces of Bithynia or Asia but Jesus said no (both of these provinces, however, were soon to be evangelized. Paul was to work at Ephesus, which was in Asia, himself). Rather at this particular time Jesus had a group of specific people he was leading Paul to and they could not wait (vv. 6, 7).

Solomon sent the people home. Jehovah had a house for his Name. The nation had a central place of worship. The people were unified through the worship of God. Good days were ahead.

The missionary party thus passed through Mysia (which is in Asia) without preaching and came to the seaport, Troas. At Troas they were joined by Luke (v. 10 begins the first "we" passage).

One night Christ gave Paul the vision of the Macedonian man requesting Paul come to that province. At once the four missionaries sailed for Macedonia with full assurance God had called them to preach the good news there (vv. 9-11).

II. Jesus opens the heart to believe (16:11-15).

Two days later they arrived at the seaport of Macedonia, Neapolis, and immediately traveled the ten miles inland to the Rome colony Philippi. Philippi had no Jewish synagogue where Paul could begin his preaching as he usually did. They found out, however, that a group of Jewish and God-fearing women met beside the Gangites River on the Sabbath to recite prayers. The team joined these women the next Sabbath and told them of Jesus the Messiah (vv. 11-13).

The leader of the group was a businesswoman named Lydia. God opened her heart to embrace the gospel. As always in Acts baptism followed conversion. Her whole household joined her in accepting Christ as Saviour. Lydia immediately demonstrated the grace of hospitality by inviting the team to stay at her house (vv. 14, 15).

III. Jesus is concerned about each one (16:16-18).

For several days the missionaries were followed by a deranged slave girl who kept calling out unsolicited testimonials. She was possessed by the "spirit of Python," the snake embodied by a god at the shrine of Delphi. Finally, Paul's patience was exhausted and, in the name of Jesus, he commanded the evil spirit to come out of her. The girl was immediately cured. Christ is concerned to save not just those at the top of the social scale (like Lydia) but those at the bottom as well.

Before Paul would leave Philippi, he would be the cause of a riot, be arrested, beaten, and jailed. However, he would leave behind a small but dynamic church of believers. Later while in prison again he would receive a financial gift from them and respond with a thank you note (our letter of Philippians). That letter pulsates with the love and joy Paul had for that generous, loving people. He had answered God's call to go help a man in Macedonia. Later, at several points in his ministry, the Macedonians would help Paul.

Life and Work

God's purpose never fails

By Beverly V. Tinnin, pastor,
First, Meridian
Isaiah 44:48

"Billy Bob's Texas" is the world's largest honky-tonk. It contains 26 bars. Six thousand people can get in the place at one time and it even has an indoor rodeo arena with live bulls. Now I've never been to the Fort Worth establishment, but I have heard that one of its most popular features is an "Excuse Booth." It is described to look like a telephone booth with appropriate background noises to give an excuse. One could believe the caller to be at the office, an airport, etc.

One thing God never needs is an "Excuse Booth." Every promise he has made will be kept. As the hymn has it, "He has never spoken any promise broken; he will keep his promise to me."

So it is, the prophet's words proclaim that God is about to redeem his people to bring his people back home. As Israel was taken into captivity it was clearly stated that, after a time of purging, a "remnant" would return home. God announces the time has arrived.

The reason the time was ripe (44:21-22)

The people knew they had been taken into captivity because of their sins. Jeremiah, Ezekiel, and other prophets had testified concerning this. Now Israel was exhorted to "remember." This involved more than intellectual activity. "Remember the Sabbath day" meant "keeping it holy." So as they thought of God they were to assume the role of the servant to the Creator. Unlike the idol that was made to be worshipped, Israel was "fashioned" by God in his image for the purpose of being his servant.

The absurdity of the creator worshipping what he had fashioned is depicted in earlier verses of this chapter. A man cuts a tree down, burns some of it, cooks with it, uses it for light, then crudely carves a figure out of the residue. He stands it up before him and bows down and worships it, saying "Thou art my god." Common sense declares that the creator is far greater than that which he makes. Hence, man is the servant who is expected to worship his maker.

One of the clearest statements of Israel's forgiveness appears in v. 22 where God declared "I have swept away your sins like a cloud." As the

Men who fear God face life fearlessly. Men who do not fear God end up fearing everything.—Richard C. Halverson.

cloud dissipates without a trace, God no longer remembers their past sin. He is now ready to take them back again as covenant people.

Cyrus anointed for a purpose (44:28; 45:1, 4).

The Old Testament tells of God's usage of others than Israelites to accomplish his purpose. Sometime the individual became a proselyte to Jehovah worship (Rahab and Ruth). At other times his agents were not converted and were more evil than Israel who was being punished. Certainly Assyria, who was responsible for the fall of the ten northern tribes, was the equal in savagery to any nation. Babylon was less sadistic in its subjugation of Israel but far from worship of God.

Now he makes his intentions plain of selecting another agent to overcome Babylon and secure the release of Israel from captivity. It is God, not the nations, who is in control of history. It is time to return the people to Jerusalem and rebuild the temple. Cyrus is "anointed" to lead the Medes to victory. It is a great honor to be chosen as God's agent, but sadly he concludes, "Cyrus does not know me." So despite the lofty titles accorded him, Cyrus' role in God's plans is strictly a limited one.

Every knee shall bow (Vv. 22, 23) Since earlier he had ridiculed the idea of worshipping idols that could not save them, the invitation was extended to turn to God who had delivered them in times past. They were to put their trust in him and discover what their fathers learned, that he made the difference between victory and defeat. Ultimately all the nations would acknowledge his righteous rule. For most, this recognition would come too late. The captivity taught Israel there is "none else" and for the time being they responded to God's invitation.

God's deliverance (48:17, 20)

The new era was about to begin. Repetition of old mistakes would ruin the new beginning. We know the best thing that came out of the captivity was giving up idol worship. Never again do we find Israel worshipping a golden calf or Baal, or Astoroth. They finally were purged of this besetting sin.

Now identify yourselves as students to the great teacher," Isaiah pleaded. "Move on out from Babylon; go on home." Josephus reported that many of the Jews chose to remain in Babylon permanently, since they didn't want to leave their possessions. This new and more insidious form of idolatry caused them to miss the great adventure of returning home.